



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

to hope that Lord Whitworth will see the dangers, which will necessarily arise from this ill-judged and insulting measure, and with a timely and even hand avert them, and impartially afford security to the community. K.

RESOLUTIONS OF THE CATHOLIC PRELATES.

The Catholic Bishops met in Synod, at Maynooth, on the 25th instant. They continued in conference until the 27th, when the following Resolutions were unanimously agreed to:

Resolved, That a Congratulatory Letter be addressed to his Holiness Pius VII. on his happy liberation from captivity.

Resolved, That having taken into our mature consideration the late RESCRIPT of the VICE-PREFECT of the PROPAGANDA, we are fully convinced that it is not mandatory.

Resolved, That we do now open a communication with the HOLY SEE on the subject of this document; and that, for this purpose, two PRELATES be forthwith deputed to convey our unanimous and well-known sentiments to the CHIEF PASTOR, from whose Wisdom, Zeal, and tried magnanimity, we have reason to expect such decision as will give general satisfaction.

Resolved, That the two last resolutions be respectfully communicated to the Rt. Hon the EARL OF DONOUGHMORE, and to the Rt. Hon HENRY GRATTAN, with an earnest entreaty, that when the Question of Catholic Emancipation shall be discussed in Parliament, they will exert their powerful talents in excluding from the bill, intended for our relief, those clauses which we have already deprecated as severely penal to us, and highly injurious to our Religion.

A BRIEF STATEMENT OF REASONS IN SUPPORT OF THE PETITION AGAINST THE PROCEEDINGS AND PROCESSIONS OF ORANGEMEN, FORWARDED TO MEMBERS OF BOTH HOUSES OF PARLIAMENT, PREVIOUSLY TO THE EXPECTED DISCUSSION.

A clear and correct account of the commencement of the Orange system, which after having existed under the more homely appellation of Peep-of-day-boys, as-

sumed a body and shape in the year 1795, will be found in the subjoined speech of Lord Gosford to the Magistrates of the County of Armagh, on the 28th of Dec. in that year.* This declaration of Lord Gosford is in itself a body of evidence, nearly contemporary with the formation of the system, and affords an illustration of the views on which the society was primarily formed.

Besides the irritating consequences arising from the periodical processions and monthly meetings of this society, the hurtful effects it produces on the equal administration of justice are clearly apparent in the riots which, in consequence, take place. In these Orangemen are often the first aggressors; in other instances those of the other party may be the assailants. But in both cases, the public display is the original cause of the riots, and produces the disturbances, although the first assault may sometimes be made one side and sometimes on the other.

There is a general leaning on the part of many magistrates, a considerable number of whom are themselves Orangemen. They may not directly refuse redress to Catholics, but entrenched under the forms of law, they more strictly examine on one side, and avail themselves more readily of excuses for not acting; while in the case of Orangemen, they act more promptly, and with that energy which inclination adds to the performance of official duty. This manner of acting, reluctantly as towards one party, and cordially as towards the other, amounts, in many instances, to an absolute denial of justice, and introduces a system of partial administration of the laws. One party is protected, and emboldened in the commission of crimes, while the other discouraged, have, in some cases, had recourse to take redress into their own hands, and as might be expected, have acted in an unjustifiable manner.

The bias on a juror, who has taken the oath of an Orangeman, is also very great. The oath, which binds him to the interests of a secret society, and to the protection of his fellow-members, may often strongly militate against his oath as a juror. Instances have occurred in which Orangemen acting as jurors, have brought in verdicts contrary to the clearest evidence.

* See this important document, Belfast Monthly Magazine, No. 66, Volume 12, Page 55.